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Fairy

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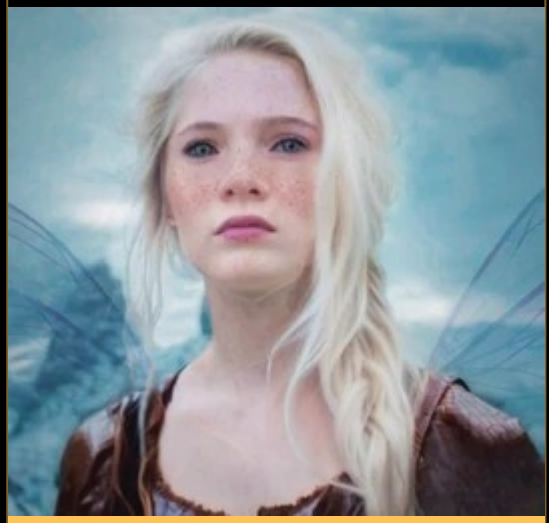
This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: **Weepers**.

"We call them Weepers for the pitch-black eyes of their youth, but make no mistake —when those eyes clear and their wings unfurl, they are as elusive and tricky as the wind itself."
—Vysogota of Corvo (circa, 1232)

Fairies (Scholar's Tongue: *Hominiformis faea*), also known among Nordlings and Nilfgaardians as **weepers**, **zanas**, **fadas**, **vilas**, or **fay**, are a sapient species that arrived in the world during the First Conjunction of the Spheres, originating from the reality of Tír na nÓg.

Upon arriving on Nátalam, the sudden shift of magic in the ambient caused the race to temporarily regress into a "*primitive*" state. This brutal era led humans to view them as evil entities and nearly hunted them to extinction. However, unlike standard ogroids, the fairies quickly recovered their high intellect. Unfortunately, some other types of fairies permanently mutated due to the magical disparity, resulting in feral monstrosities like the misnamed "*Tooth Fairy,*" which only further damaged the

Fairy



Taxonomy

Classification	Fey
Danger Level	Variable (depends on the subspecies of fairy)
Domain	Eukarya
Kingdom	Animalia (subkingdom of

race's reputation.

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	xenobiota)
Phylum	Flexioskeleta
Class	Xenovolantia
Order	Anthropomimethi
Family	Hominiformidae
Genus	Hominiformis
Species	Hominiformis faea sylvestris (Forest Fairy) Hominiformis faea urbanus (City Fairy) Many more
Related Species	Ancient Greater Fey Greater Fey Fey Tooth Fairy
Physiology	
Height	A little less than the average human but not as short as a dwarf or a gnome
Length	Human like
Wingspan	Varied depending on the type of fairy
Weight	Less than a human
Eyes	Black (pure fairies) Other colors (mixed fairies)
Ecology	
Lifespan	600 - 650 years
Intelligence	Human level
Nature	Alien but peaceful (City Fairies have a more human-like behaviour due to assimilation)
Range	Tír na nÓg World

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Habitat	Varied but mainly forests and urban areas
Diet	Varied depending on the type of fairy, but it is always copper-rich
Predators	Witchers (sometimes) Various types of monsters Humans (in the past)

Classification

Although fairies are humanoids, they are not mammals, as they originate from a world fundamentally different from that of Nátalam.

Their classification could be described as an intermediate point between mammals and insects, belonging to the phylum Flexioskeleta (literally, *flexible skeleton*), a lineage that diverged in their native reality when the ancestors of insects and mammals still shared a common ancestor.

They subsequently evolved convergently toward a humanoid body plan, as this morphology provided greater reproductive and survival advantages. As a result, they are classified as *Hominiformis*, meaning humanoid-shaped.

In the case of witchers, despite not being (mostly) a threat they are classified in the fey classification alongside their distants cousins and thus have their own type of specialized oil: Fey oil.

Differences from Fey and Other Related Species

The difference between fairies and fey, as well as other related species, is broadly equivalent to the relationship between humans and other hominins of smaller or larger stature.

History

The Arrival of the Fairies (230s B.R.)

Like many other beings—including humans—the fairies arrived in the world during the 230s Before the Resurrection. In their case, as mentioned previously they came from the reality of Tír na nÓg, one of the many realities whose paths crossed with the world during the First Conjunction of the Spheres.

More specifically, they arrived through an semi-artificial Ard Gaeth rather than a natural one. Following the multiversal cataclysm, the portal's mechanism malfunctioned and permanently shut down. It was located in what is now Aedirn, more precisely within the former Aen Seidhe kingdom of Caed Neen, in present-day Moulderwood, in the altar of a temple.

There, the fairies suffered their first persecution—and in two distinct ways. The drastic reduction of ambient magic caused severe cognitive impairment, reducing them to an almost animal-like state. As a result, they were first expelled because of their condition and later driven out once the elves came to believe that the fairies had deliberately sabotaged the portal mechanism.

Centuries later, in 1268 After the Resurrection, White Rayla would discover that this belief had been mistaken to some extent. After killing five elves of the Vrihedd Brigade, she discovered that their blood was capable of reactivating the mechanism.

The Foundation and Expansion of Tkønc

Following their expulsion from Caed Neen, the fairies wandered across the

western coast for approximately two and a half centuries. During this period, they gradually split into numerous groups while slowly recovering their cognitive abilities, progressing from tribal communities to increasingly complex forms of social organization.

One of these groups eventually founded its own state, Tkønc, under the leadership of Tîtmn, in what is now Verden. The kingdom endured until the 4th century After the Resurrection and succeeded in unifying the majority of the fairy population along the northern western coast. At the height of its expansion, its territory extended as far as the Ninmar Valley, in what is now Redania, then inhabited by the Dauk.

The Decline of Tkønc

Tkønc's decline began during the 2nd century After the Resurrection, when it reached the limits of its territorial expansion. Ironically—given that the elves would later considered themselves as champions of tolerance—it was the elves who gradually reduced the kingdom's territory over the following centuries. By the 4th century After the Resurrection, Tkønc had been reduced to roughly the borders of present-day Verden. It was then dealt its final blow by the dryads of Brokilon, who ultimately absorbed the country after deeming it a threat, although the precise nature of that threat remains unknown.

However, given that the elven city of Craag An was itself once built within the forest by the Aen Seidhe, it can be argued that the fairies may simply have been altering the natural environment to such an extent that the dryads came to regard them as a danger.

Following the fall of Tkønc, the fairies absorbed many elements of Brokilon's culture, giving rise to a syncretic fairy culture.

The Arrival of the Nordlings (760s A.R.)

The arrival of the Nordlings marked the darkest period in fairy history. Their population was brought to the brink of extinction, as their nature proved even more unsettling to humans than that of the reptilian vrans.

The few who survived either ended up in the non-human reservations of the Blue Mountains, Brokilon, or were assimilated into human society, eventually giving rise to the City Fairies.

Tragically, they continued to be the targets of numerous anti-non-human pogroms, including the Maribor Pogrom of 1230 and the Gulet Pogrom of 1246, the latter of which also claimed the lives of many elves.

Fairies in the Rest of the Western Coast

The history of the fairies throughout the rest of the western coast broadly mirrors that of the Northern Kingdoms, differing only in minor regional details.

A small number of Forest Fairies also survived within the forests inhabited by the Aen Laöre elves, much as their northern counterparts endured in Brokilon, in what is now Nilfgaard.

Fairies Beyond the Western Coast

Far less is known about the history of fairies beyond the western coast.

One hypothesis concerning the gandharvas of Melukka—described as *"a nearly divine race of high art and culture, whose civilization was destroyed by invading rakshasas during the First Conjunction"*—proposes that the *devatas*, as fairies are known in Melukka, may have constituted one branch of these gandharvas. This interpretation is based on the intermediary hypothesis regarding their nature, which suggests that *"the gandharvas may simply be the name the Mellu gave to multiple civilizations that passed through the region, later conflated under a single epithet due to archaeological ignorance."* Otherwise, it would be impossible for fairies themselves to have been the civilization in question, as they only arrived during the First Conjunction.

In Zerrikania, traditions speak of the *peris*, who are said to inhabit the coast of the Dragon Sea, although little else is known about them.

In Zangvebar, legends describe the *azizas*, who dwell within the forests of the Aldabara Archipelago, suggesting that they may be Forest Fairies.

Finally, in certain regions of the Far East, there are accounts of beings known as *diwatas*, which closely resemble fairies, although no definitive identification can be made.

Biology

Morphology

Fairies possess a humanoid appearance and can easily be mistaken for humans, except for several distinctive external features.

The most noticeable are their wings, which visually resemble those of insects such as butterflies, although structurally they are closer to those of a bat.

Internally, they do not possess a true bony skeleton. Instead, their bodies are supported by cartilage reinforced with internal chitinous plates, which provide ideal attachment points for their powerful muscle groups. These plates act as levers anchored to the cartilage, granting fairies an extraordinary degree of flexibility compared to humans.

In certain regions, the cartilage is hollow, reducing body weight and enabling flight in combination with four large air sacs, which also function as continuous-flow lungs. These air sacs optimize respiration while further lightening the body.

Unlike humans, fairies have blue blood due to the presence of hemocyanin in their circulatory system. This oxygen-carrying molecule helps them withstand the high circulatory pressures and oxygen demands associated with powered flight.

As a result, their diet must include foods rich in copper in order to maintain healthy hemocyanin levels and avoid serious health complications.

Although fairies possess hair, it is not homologous to human hair. Instead, it consists of modified setae that serve to retain body heat. This adaptation allows their hair to grow to considerable lengths, functioning as a radiator system that stores heat and distributes it efficiently from the head to the rest of the body. Their skin is likewise covered in much shorter setae, resembling the fine, almost imperceptible body hair of human children, and serving a similar thermoregulatory function.

Anatomy

Unlike traditional chordates, the flexible skeleton of Hominiformis is not organized around a vertebral column. Instead, its internal support structure has been completely reorganized to optimize aerodynamics, eliminate unnecessary weight, and withstand the extreme physical forces generated during flight.

The skeleton lacks a segmented vertebral column. The longitudinal support of

the body and the protection of the ultra-fast nerve cord are instead provided by the inner surface of an expanded thoracic framework. Unlike the human skeleton, this framework is smooth and devoid of recesses, optimizing internal space while allowing a degree of torsional flexibility impossible for a hominid.

The cartilaginous framework forming the thoracic cage is not limited to the chest but extends continuously around the entire trunk. This structure functions as a protective internal corslet, unifying the chest and back into a single elastic unit.

Along the posterior region of this continuous framework—where the wings and part of the internal chitinous plates are anchored—the cartilage is hollow and porous. These pneumatic cavities are directly connected to both the respiratory system and the species' two hearts, drastically reducing overall skeletal density and enabling sustained flight.

A similar principle applies throughout the remainder of the skeleton. Because it is composed of flexible cartilage, it does not require the cavities or complex articulations characteristic of mammalian bones. Consequently, structures such as the nose and ears are not independent appendages but continuous extensions of the skull itself.

Immediately beneath the inner surface of the thoracic framework lies the species' ultra-fast neural transmission network. In the absence of a vertebral column, the principal bundles of neurons run safely through specialized channels perforated within the cartilaginous framework of the torso.

The visceral system exhibits a mixed organization that balances external mimicry with its high-octane metabolism. Systems responsible for external appearance and reproductive interaction—such as the vocal apparatus, birth canal, and general arrangement of the digestive organs—resemble human anatomy to varying degrees in order to maintain convergent mimicry.

Their circulatory system, however, is entirely unique, possessing two distinct hearts arranged bilaterally within the right sinus and left sinus.

The right sinus heart serves as the primary circulatory pump while on land, maintaining a low-pressure circulation optimized for deliberate locomotion and energy conservation.

The left sinus heart becomes active exclusively during flight. It is directly connected to the dorsal pneumatic cavities and the four air sacs, pumping hemocyanin at extremely high pressures to oxygenate the powerful flight

muscles. This symmetrical arrangement also provides an ideal distribution of the body's center of gravity during gliding.

The outermost anatomical layer, responsible for locomotion and strength, departs entirely from the muscular organization of mammals. Muscle groups are not anchored directly to soft tendons. Instead, each individual muscle bundle is enclosed within flexible internal chitinous plates.

This articulated system functions as a biomechanical tensioning mechanism. As the muscles contract, the chitinous plates compress and stabilize the underlying cartilaginous skeleton. This mechanism allows the entire body to stiffen instantaneously at will, providing the rigidity required to withstand the tremendous physical stresses of flight while preserving its natural flexibility when at rest.

Reproduction

Fairies exhibit complete genetic isolation from every other species due to their unique evolutionary origin. This creates a total reproductive barrier, making the existence of hybrids—such as so-called half-fairies or quarter-fairies—biologically impossible.

However, this does not mean that their reproductive anatomy has not adapted for survival.

Through convergent evolution, fairies have developed an almost perfect anatomical mimicry of hominids. On a macroscopic level, they possess external reproductive organs that closely resemble—and are virtually indistinguishable from—those of mammals. Internally, however, their physiology and gametes are entirely incompatible, preventing any form of interspecies fertilization.

This adaptation is exclusive to females, which make up the overwhelming majority of the population. When mating with males of other species, females activate a specialized embryonic cell known as the faecyte, which functions in a manner similar to a mutagenic virus. This cell absorbs and analyzes the genetic code of the guest, selecting only minor traits that provide an evolutionary advantage in the local environment, such as resistance to endemic diseases or adaptations to climate.

The remaining genetic material is discarded, ensuring that the offspring is always a pure fairy and, in the overwhelming majority of cases, another female.

This mechanism allows fairies to parasitize the evolutionary success of other species without ever losing their own biological identity.

Once fertilization has taken place, the gestation period of Hominiformis is considerably shorter than that of humans, lasting approximately six months. This accelerated development is made possible by their highly efficient metabolism and the continuous-flow respiratory system provided by their air sacs.

The birthing process is remarkably rapid, smooth, and comparatively painless when contrasted with that of terrestrial mammals. This is a direct consequence of their internal anatomy: lacking a rigid bony skeleton, the mother's cartilaginous framework possesses exceptional flexibility and expands with ease during childbirth.

Likewise, the newborn is born with an extremely elastic cartilaginous framework —functionally comparable, in some respects, to the residual placental tissues found in humans—which allows it to pass through the birth canal with minimal friction or structural trauma, ensuring an exceptionally high rate of maternal and neonatal survival.

Reproductive Cycle

The reproductive behavior of Hominiformis is governed by an exceptionally prolonged estrous cycle. Both females and the comparatively rare males enter a breeding period lasting approximately six months, with the female remaining in estrus throughout this time if fertilization does not occur.

Unlike human menstruation, which involves the shedding of tissue, the end of an unfertilized cycle in fairies triggers an emergency attraction mechanism. The female secretes a semi-liquid, crystalline, transparent substance with a granular texture resembling sand.

This substance functions as a highly concentrated blend of extremely potent pheromones, designed exclusively to emit a desperate chemotactic signal capable of attracting any viable male within the surrounding area. The potency and density of this emission are directly proportional to the female's age: the greater her biological maturity, the more intense and aggressive the chemical beacon becomes.

Because the human olfactory and nervous systems did not evolve to process such an overwhelming concentration of pheromones, exposure to this substance

induces a temporary neurological collapse, resulting in powerful hallucinations and trance-like states. In human folklore, this chemical trail of attraction became popularly known as "*fairy dust*."

Ancestry and Global Extent

A pure fairy

The physical appearance of fairies can vary depending on their ancestry. Pure fairies (those born from the union between a female and one of the rare male fairies) tend to have all-black hair and dark eyes, while fairies with a parent of another race may have different hair, eye colors, and other traits that gradually appear as they grow older (e.g., elves' pointed ears) due to the kleptogenesis mentioned earlier.

According to reports from explorers such as Fabio Sachs, as well as stories from Zangvebarian and Zerrikanian traders, fairies exist beyond the Empire and Northern Realms. They are known as mentioned previously *azizas* by Zangvebarians, *peris* by Zerrikanians, and *devatas* by Melukkans, though it is not known whether these are a subspecies of the Nordling/Nilfgaardian fairies or not.

Sexual Dimorphism of Hominiformis

Because the mechanism of kleptogenesis overwhelmingly favors the propagation of female chromosomes in order to optimize population growth, the birth of males is an extraordinarily rare phenomenon within the species. When they do develop, they exhibit a pronounced reversed sexual dimorphism and several distinctive anatomical characteristics.

Unlike hominids, female Hominiformis are the larger sex. Males possess a significantly more compact and reduced body structure.

- **Female Height:** Average between 1.55 and 1.65 metres.
- **Male Height:** Average between 1.45 and 1.55 metres.

Males completely lack facial hair—or rather, its equivalent in setae—as well as a laryngeal prominence. The absence of these typically masculine characteristics is not the result of immaturity but rather a residual phylogenetic trait. It represents a genetic legacy acquired in the distant past through kleptogenesis during interactions with elven populations, which subsequently became

permanently fixed within the male genotype of the species.

The male reproductive system also exhibits a critical evolutionary adaptation aimed at survival and aerodynamic efficiency during flight. Unlike terrestrial mammals, males lack an external scrotum; instead, the testes are protected within the pelvic cavity. This intra-abdominal arrangement shields the reproductive organs from mechanical trauma during flight, improves the body's aerodynamic profile, and minimizes heat loss at high altitudes.

Development

Hominiformis undergo a unique ontogenetic development characterized by a late and abrupt metamorphosis that occurs during their transition into adulthood. Until reaching this stage, juveniles possess a morphology specialized for early-life survival, which differs markedly from the adult form and is distinguished by three key structures:

- **Phytomorphic antennae**: Located on the head and resembling blades of grass, these serve as both natural camouflage and essential mechanoreceptive organs for orientation and spatial navigation.
- **Cartilaginous tail:** A structural extension that provides exceptional balance during the first years of life.
- **Macroptic eyes:** Enormous, black, moisture-rich eyes optimized to perceive wavelengths of light invisible to most other species, such as ultraviolet and infrared, allowing juveniles to detect predators and other threats well in advance.

The adult stage and definitive humanoid appearance are achieved through an accelerated puberty, which typically begins at around eighteen years of age. This transformation lasts only a few months, although documented cases of both earlier and later maturation exist. During this period, the hormones associated with sexual maturity cause the tail, antennae, and juvenile visual adaptations to gradually atrophy until they disappear entirely, while the wings complete their development and the individual acquires its final humanoid appearance.

youngfairies

Because these juvenile structures are composed of soft cartilage undergoing natural regression, if an individual approaching adulthood suffers an accident or traumatic injury that mutilates any of these organs, they are lost permanently. The remaining tissue is reabsorbed by the body and

cannot regenerate.

Diet

Although specific nutritional requirements vary depending on the subspecies and ethnicity, Hominiformis are omnivorous organisms with highly demanding metabolic needs. The cornerstone of their diet is the consumption of copper-rich foods, which are essential for maintaining the hemocyanin in their circulatory system.

Due to their dental morphology—consisting of rounded teeth made of hardened chitin and lacking canines—fairies are mechanically incapable of tearing fibrous meat. Consequently, their primary sources of protein come from soft foods or those that can be easily crushed.

For example in the wild, they feed primarily on the eggs of other species, soft-bodied insects, fungi, dense fruits, and tender shoots. While in urban environments, urban fairies have adapted to consuming processed, minced, or cooked meat products that can be crushed without difficulty by their shell-like dentition.

Sugars in Their Diet

Because of their hyperaccelerated basal metabolism and the constant energy expenditure required to maintain thermoregulation through their modified setae and sustained flight, Hominiformis require readily available sources of energy. For this reason, simple carbohydrates—particularly refined sugar, glucose, and fructose—constitute a critical component of their diet.

To their physiology, sugar functions as a high-octane fuel, being absorbed almost instantaneously by their hemocyanin-based circulatory system. A deficiency of dietary carbohydrates can trigger a sudden metabolic collapse, wing fatigue, and cognitive lethargy. This explains their instinctive attraction to honey, ripe fruits, and, in the case of City Fairies, human confectionery and baked sweets.

Evaporative Excretion

As a consequence of their hyperaccelerated continuous-flow metabolism, the bodies of Hominiformis utilize virtually 100% of the nutrients they consume. The elimination of solid or liquid waste through conventional excretory pathways is

therefore an extremely rare event, occurring only in cases of excessive food intake or overfeeding.

Their internal filtration system processes toxins and metabolic by-products through microscopic perforations in their internal chitinous plates. These waste products are then transported directly to the pores of the skin—the same pores from which their previously described setae emerge—and are continuously expelled into the environment as a warm, translucent vapor.

In human folklore, observations of this proces of chemical and thermal transpiration have for centuries been mistakenly interpreted as a "*magical glow*" or an "*ethereal appearance*."

Rest

Despite their marked anatomical differences from hominids, Hominiformis share sleeping habits similar to those of other sapient species, resting on horizontal surfaces such as beds. However, for strictly physiological reasons, they have a biological need to sleep exclusively in the prone position (face down). This posture is the result of two critical evolutionary adaptations.

Because their wings are retractable and fold directly against the dorsal region, lying on their back would place dangerous pressure on the delicate framework of hollow cartilage and wing membranes, while also potentially obstructing their four respiratory air sacs.

The dorsal region is the most vulnerable part of their anatomy. In addition to housing the internal chitinous plates that function as muscular anchor points for the wings, it also contains an exceptionally high concentration of nerve endings associated with their highly sensitive nervous system. As a consequence, the back lacks the protective cushioning of adipose tissue. This makes it both an extreme point of pain sensitivity and a significant tactical vulnerability; sleeping face down is therefore an instinctive behavior that protects the most exposed region of their body.

Identification Diagnosis (How to Distinguish a Hominiformis)

Due to the effects of convergent evolution and the aesthetic refinement produced by kleptogenesis, distinguishing an adult fairy from a human at first glance is extremely difficult. However, several definitive anatomical markers allow for reliable identification.

- **Flight & Hollow Bones:** Their main distinction is their ability to fly due to their muscular hydrostat wings, allowing them to take off and land swiftly, smoothly, and quietly. With their hollow flexible bones, they are light enough for the wings to carry them. The exact age of a fairy can generally be told by the veining on their wings. The color of the wings is inherited from the mother.
- **Regeneration:** Fairies have a remarkable regenerative ability, allowing them to recover from injuries at a much faster rate than most other races, likely an evolutionary compensation for their hollow flexible bones.
- **Digital Structure (Dactylic Formula)**: Unlike the pentadactyl structure of hominids, fairies exhibit a reduction in their extremities. They possess exactly four fingers on each hand and three toes on each foot.
- **Ocular Morphology and Flat Iris:** Although their eyes imitate the size and shape of human eyes after metamorphosis, the iris completely lacks the crypts and fibrous textures characteristic of mammalian eyes, appearing instead as a uniformly colored, perfectly flat disc. Their eyelashes are also unusually long, as they are not true hair but rather modified mechanoreceptive setae retained from their juvenile stage. These structures enable them to detect vibrations and subtle changes in environmental pressure.
- **Retractable Membranous Wings**: Fairies possess transparent, membranous wings bearing visual patterns and shape reminiscent of those of Lepidoptera. Owing to the extreme flexibility of the hollow cartilaginous framework located along the back, they can fold and fully retract their wings against their body, concealing them beneath clothing to imitate the silhouette of an ordinary hominid.
- **Variable Lipid Distribution (Body Fat):** Compared to standard human anatomy, fairies accumulate significantly more adipose tissue in the breasts and buttocks. This distribution is not fixed but varies hormonally, increasing or decreasing according to the reproductive and mimicry requirements of the population at a given time.
- **Deliberate Locomotion:** Their bipedal posture and gait are noticeably slower and more deliberate than those of humans. Because they lack the two additional supporting toes found in the human foot, their center of gravity differs, requiring a careful, measured stride to maintain balance while on land.
- **Neural Hyperconnectivity and Variability:** Fairies possess an

extraordinarily rapid central and peripheral nervous system, with electrical impulse transmission speeds far exceeding those of humans. Their nervous system also retains an exceptional degree of structural variability and adaptability, representing a highly ancient evolutionary legacy inherited from the primitive common ancestor they once shared with arthropods. This grants them superhuman reflexes, ideally suited to the kinetic demands of flight.

- **Absence of Nail Plates (No Nails):** Owing to their non-mammalian origin, fairies completely lack nails and the subungual matrix characteristic of humans. Their fingers and toes instead end in a smooth, continuous transition of soft skin, without any protective keratinized structures.
- **Mineralized Chitin Dentition:** Although their smile closely resembles that of humans, their teeth are more rounded and uniform in shape, completely lacking sharp canines. Structurally, they are composed not of enamel and dentin, but of modified chitinous plates heavily reinforced with minerals. This gives them a dense, compact composition comparable to that of a seashell, making them ideally suited for crushing food.
- **Smooth Dermis (Absence of Skin Ridges):** Fairy skin entirely lacks the microscopic ridges, folds, and fingerprints characteristic of mammalian dermis. Its surface is completely smooth, uniform, and soft to the touch. The only microscopic interruptions occur at the follicles from which their modified setae emerge, giving adult fairies a polished, almost artificially perfect appearance reminiscent of porcelain.

Culture

Although traditions, customs, and culture vary considerably among the different fairy ethnic groups and subspecies, one cultural practice is shared throughout Hominiformis society and has long been a source of deep controversy and hostility with other sapient species, particularly humans: *the abduction of children*.

Unlike the occasional mating between adult fairy females and members of the general mammalian population, this systematic kidnapping is driven by severe environmental pressures, such as climatic crises, epidemics, or the emergence of new predators. Whenever a fairy community identifies a human child possessing genetic traits associated with exceptional resilience or adaptability that could help counter such threats, it initiates this survival protocol.

The child is removed from its original environment and raised exclusively within Hominiformis society. Because biological males are chronically scarce within the species, the individual's sole role upon reaching maturity is to serve as a genetic stabilizing donor. Through the females' mechanism of kleptogenesis, his advantageous genetic traits are selectively absorbed and rapidly disseminated throughout subsequent generations of fairies, thereby increasing the population's chances of survival.

As an instinctive form of compensation—one that reflects a profound disconnect from the emotional empathy characteristic of mammals—fairies adhere to a principle of biological reciprocity: they never leave a child's cradle or bedroom empty. In place of the abducted human child, they leave one of their own juveniles, recognizable by its distinctive black eyes and grass-like antennae. To fairies, this represents an equitable exchange of biological resources; to human societies, it has become the source of countless folktales of terror and enduring cultural tragedy.

Age of Majority

Unlike most other sapient races, Hominiformis reach the age of majority immediately after adolescence. This is due to the profound biological transformation that separates a juvenile fairy from an adult.

As a result, across all fairy cultures, the age of majority is ordinarily recognized at 18 years of age. The only exception occurs in cases of unusually early or delayed adolescence, in which case legal adulthood begins upon the completion of puberty and the individual's attainment of its final developmental stage.

Architecture

Fairies once possessed an architectural tradition of their own, but it has been lost over the course of the centuries. All that can be stated with certainty is that Forest Fairies constructed their homes and public buildings from timber gathered from the forest floor rather than by transforming living trees into dwellings as the dryads do, and that their architecture was specifically adapted for flight. One particularly notable feature was the complete absence of staircases.

The only surviving element that can be stated with confidence—since the current situation in Brokilon and the non-human reservations remains unknown—is that

City Fairies have preserved these flight-oriented architectural adaptations within their homes.

Board Games

A popular board game among fairies is known as Ėttd. It resembles the Nordling game of checkers, but differs in that it is designed for four to six players. Players must capture their opponents' pieces while racing to reach a special piece located at the center of the board, which awards enough points to secure victory.

Government

Both Forest Fairies and City Fairies have historically lived under a wide variety of forms of government. Today, because the overwhelming majority of the surviving population consists of City Fairies, they inhabit self-governing ghettos organized under multipart governance systems with planned yet libertarian economies. These communities are shared with vrans and other heavily marginalized non-humans. In practice, they function as *de facto*, though not *de jure*, free associated states within the surrounding human nation.

In the western coast, however, fairies once possessed a sovereign state of their own: Tkønc, sometimes erroneously referred to as Tyrnanøk. There, they lived under a panarchic system of government.

Society was divided into several "*Courts*"—an approximate translation, as the original term more accurately referred to distinct ways of life rather than political institutions. At regular intervals, each Court nominated a candidate—typically someone neutral with respect to the particular way of life represented by that Court—to stand in a general election. From among these candidates, one was selected to serve primarily as an arbiter and mediator between the different Courts. Human observers later misinterpreted this position as that of a "*Fairy Queen*."

This state survived until approximately the 4th century After the Resurrection and was documented by pre-Nordling human cultures such as the Wozgor and the Dauk, particularly in Dauk menhirs. During the 4th century, as mentioned earlier, Tkønc was absorbed by Brokilon, which reached the height of its territorial expansion after coming into conflict with the fairies, who were perceived as a threat to the dryads' way of life. The exact nature of this threat remains completely unknown.

Language

The actual fairy language derives from the Elder Speech, more specifically from the dialect spoken by the dryads. However, it rapidly evolved into a language of its own as a consequence of the Hominiformis' hyperaccelerated cognitive processing. It can, in fact, be accurately described as an ultra-condensed form of the dryadic dialect.

As a result, it is almost impossible for members of other sapient species to understand, further reinforcing both the discrimination they experience and the perception of fairies as profoundly alien beings. For example, a simple phrase in the dryad dialect such as *Caemm 'ere!* (Come here!) would be rendered by a fairy as *Cammr!*. For all practical purposes, this constitutes a different language—one derived from the dryad dialect rather than merely a variation of it. Contrary to popular belief, the Fey do not possess a single, universal language.

It should also be noted that this was not their original language. Rather, it was adopted after their arrival in the world, when they were forced to navigate the complex non-human geopolitics of the western coast back in the day.

Occupations

Because of the widespread discrimination they face—and because the vast majority of surviving fairies belong to the City Fairy subspecies—Hominiformis are predominantly employed in marginalized occupations. Relatively few own successful businesses serving the broader human and non-human population.

The most common professions include service-sector work, particularly in inns and taverns, as well as prostitution, drug production, theft, mortuary preparation, employment as strippers in semi-legal establishments, and smuggling.

The Rules of the Fey

Contrary to popular belief, the so-called "*Rules of the Fey*" are not a set of supernatural taboos whose violation inevitably condemns one to a dreadful fate. Life—even when interacting with beings as fundamentally different from other humanoids as fairies—is generally far more mundane.

The so-called *Rules of the Fey* are, in reality, a collection of social conventions

and codes of conduct that developed over centuries of interaction with fairies and their relatives, the other fey, in order to minimize misunderstandings and avoid unnecessary conflict with species whose biology and psychology differ markedly from those of other humanoids.

For example, giving a fairy one's true name does not bind the speaker into eternal servitude. Rather, the fairy will most likely pronounce it at such extraordinary speed that it may induce a severe headache, causing the listener to collapse in pain. Over time, folklore exaggerated such incidents into tales of fey magically enslaving those who revealed their names.

For this reason, when interacting with fairies—particularly those that are not City Fairies, whose greater assimilation has largely mitigated the issue—it is generally advisable to provide a version of one's name adapted to the fairy language instead.

Women's Rights and Sexual Minorities

As fairy society is composed overwhelmingly of females, discrimination against women is effectively nonexistent. If anything, the opposite tendency can be observed, although the attitude toward the comparatively few males is generally more maternalistic than overtly discriminatory.

The same principle applies to sexual minorities, which have largely ceased to exist as meaningful social categories. Because women constitute the overwhelming majority of the population, bisexuality is the most common sexual orientation, followed by homosexuality.

Ethnic Diversity

Like any other sapient species, fairies exhibit a wide range of ethnic groups. However, unlike humans—whose physical ethnic differentiation is based primarily on variations in skin melanin concentration and eye shape, with most other differences being cultural—the ethnic groups of Hominiformis are distinguished by highly complex morphological traits.

Skin color is a secondary characteristic. The true defining features of each ethnic group are the design, venation, flexibility, and pattern of their retractable wings, together with subtle variations in the shape of the cartilaginous ears—which are crucial for detecting vibrations during flight—and the contour of the jaw that

houses their chitinous teeth.

In general, fairies display skin, hair, and eye colors comparable to those of humans. However, like species such as nymphs, they may also possess more unusual skin tones. Individuals with extremely pale, almost albino complexions may appear to have blue or purple-violet skin due to the visibility of their copper-based blood, the exact hue depending on both the degree of their pallor and the lighting conditions.

Examples of Fairy Names

Because of their hyperaccelerated cognitive processing, the language of the Hominiformis operates according to a principle of extreme linguistic economy. Its phonetic structure eliminates virtually all redundancy, resulting in a language composed of short, abrupt phonemes carrying an exceptionally high density of information.

This characteristic is directly reflected in their personal names. Whether among Forest Fairies or City Fairies, fairy names are remarkably concise, rarely exceeding four syllables and typically organized around a single vocalic nucleus (acoustic monosyllables). To the human ear, they sound like sharp, clipped bursts of sound, yet to the fairy nervous system they convey multiple layers of meaning depending on subtle variations in pitch and frequency.

Since fairies adopted the Elder Speech as the foundation for the development of their second own language, a full personal name generally follows the structure given name + connector (*a, instead of the ap or aep found in many Elder Speech dialects and derived languages*) + mother's name. For example: Brynn_ a¯Cyrx. In this notation, the symbols _ and ¯ represent descending and ascending pitch, respectively, allowing the name to be pronounced correctly.

Examples of Male Names

Brann, Cfann, Krenn, Thrum, Grytt, Vlaxx, Vvlat, Wexhc.

Examples of Female Names

Awswn, Brynn, Cyrx, Dỹkz, Fỹsw, Gūwñ, Rhỹz, Sỹnk, Tîtmn, Tỹv, Tõzxf, Xocwh, Xyrl, Zàgm, Zỹth.

Subspecies

The mechanism of kleptogenesis and the selective absorption of genetic material throughout the ages have resulted in a remarkable degree of biological diversification within Hominiformis. Environmental pressures have divided the global population into two predominant ecological subspecies:

- **Forest Fairies (*Hominiformis faea sylvestris*):** The ancestral lineage. Their genome reflects adaptations ideally suited to life in dense natural environments. They possess more acute sensory systems for navigating through vegetation, and their wings display mimetic patterns that resemble the surrounding flora when exposed to certain types of light.
- **City Fairies (*Hominiformis faea urbanus*):** A relatively recent evolutionary variant that emerged through continuous interaction with large human settlements. They have developed a greater metabolic tolerance to pollutants and immunity to urban pathogens. Their behavioral patterns and estrous cycles have also become subtly synchronized with the rhythms of urban life.

Lifespan

At the cellular level, the hyperaccelerated metabolism of Hominiformis does not accelerate biological deterioration. Instead, it functions as an exceptionally efficient protective mechanism. The speed at which they process energy and continuously eliminate toxins through their skin grants them an average lifespan of 600 to 650 years, surpassing the average chronological lifespan of many elves.

Once an individual completes its pubertal metamorphosis at approximately 18 years of age and reaches full maturity, its body enters a state of physical stasis. Fairies exhibit neither external nor internal signs of biological aging, such as wrinkles, loss of cellular integrity, or age-related cognitive decline. A fairy that is 500 years old is visually and functionally indistinguishable from one that is 30.

Because they do not undergo the classical cellular deterioration characteristic of mammals, the natural death of Hominiformis is not caused by degenerative disease or senescence. Instead, death results from a phenomenon known as systemic collapse through lifetime mechanical fatigue.

After more than six centuries of uninterrupted operation at extremely high

metabolic rates, their internal organs and cartilaginous framework—including the hollow structural elements that reinforce key regions of the body—eventually experience mechanical failure due to biological fatigue. Critical systems begin to fail in rapid succession, not because they are diseased, but because their structural components have completely exhausted their functional lifespan.

Mentality

Although mentality varies not only between ethnic groups but also among subspecies and individuals, there is one defining characteristic shared by all Hominiformis: *speed*. This does not mean that they speak or behave differently from other sapient beings in ordinary conversation. Rather, the extraordinary speed at which they perceive and process the world has shaped a worldview and social behavior that often clashes with those of other species, further reinforcing their separation. As a result, many aspects of their behavior appear profoundly alien to outsiders.

As a consequence of their ultra-fast nervous system and accelerated basal metabolism, the subjective perception of time in Hominiformis differs radically from that of hominid mammals. Fairies process information at a significantly higher rate per second, fundamentally altering many aspects of their cognition, including their experience of the passage of time.

Although the degree of this effect varies adaptively between subspecies, the underlying constant is an accelerated perception of the surrounding world.

Because their neural networks process, analyze, and store environmental information at extraordinary speed, fairies experience a phenomenon of extreme temporal compression when exposed to familiar stimuli. Whenever a day unfolds through predictable or routine events, their brains assimilate incoming information almost instantaneously. As a result, entire days may seem to pass in the blink of an eye from their perspective, greatly diminishing the psychological significance of the passage of human hours.

City Fairies have evolved a unique degree of neural plasticity as a mechanism for social survival. To avoid the neurochemical stress and chronic boredom that would otherwise result from the comparatively slow pace of human communication and daily life, they have learned to subtly reduce their biological processing speed. Even with this artificial synchronization to the rhythms of

urban society, however, their perception of time remains inherently faster than that of humans.

One of the clearest examples of this profoundly alien mentality is the widespread folktale claiming that fairies are incapable of lying. In reality, this belief is the result of a human misinterpretation. Biologically, Hominiformis possess the anatomical and neurological capacity to deceive; however, they rarely do so because lying represents a significant loss of cognitive efficiency.

Constructing a lie requires a complex neurochemical process: suppressing the impulse to communicate reality, designing a coherent false scenario, and successfully presenting it. Because the fairy nervous system operates at exceptionally high transmission speeds, their brains naturally prioritize the immediate release of truthful information. Interrupting that flow in order to fabricate a deception produces a form of cognitive braking that is biologically inefficient and fundamentally unnatural to their mode of information processing. This phenomenon should not be confused with hyperactivity, as their attention remains highly focused and organized.

City Fairies, however, represent an evolutionary exception. Through prolonged coexistence with—and adaptation to—the slower rhythms of human societies, they have developed the neural plasticity necessary to bear this cognitive cost, making them the only lineage capable of lying with genuine fluency.

However, despite their alien nature, fairies are inherently peaceful non-humans who do not harbor intentions of causing harm. A Nordling expression—"*You fight like a fairy*"—means fighting with gentleness and a reluctance to cause harm. Exceptions exist among fairies who assimilate into human society, with some becoming highly lethal mercenaries. Fairies also hold nature in high regard, acting as protectors of the environment and in terms of sexuality, fairies have a completely open and accepting attitude. They do not view sex as taboo or shameful. It is highly likely this view, along with other nature-based cultural practices, was adopted from the dryads when their territories expanded beyond Brokilon.

Magic

Because they originate from a highly magical reality, fairies, like all other members of the Fey classification recognized by witchers, possess an innate

connection to stellar magic.

Unlike conventional forms of magic, stellar magic does not rely on ley lines. Instead, it draws power from celestial alignments and the energy emitted by astral bodies, which fluctuate with the movement of stars and planets across the firmament.

It is the result of the combination of known or unknown elemental and para-elemental energies through massive ley line macro-intersections present either within stellar bodies and stellar formations or throughout the universe itself. After immense spans of time traveling across the cosmos, these energies eventually reach different worlds. This phenomenon is reflected in the "position" occupied by stars and other celestial bodies in the sky of each planet.

In the case of fairies, this connection does not exist because of the same phenomenon found in the space beyond the world. Rather, it is highly probable that a similar process occurred directly on their native world itself, rather than in outer space.

However, within the world, this phenomenon originates in space and only reaches the planet in a greatly diminished form due to the vast interstellar distances involved, rather than in its raw state. Furthermore, because extracting stellar magic is extremely difficult in the absence of ley lines, and because it depends heavily on the positions of celestial bodies, fairies are, for all practical purposes, incapable of using it.

To make matters worse, at least along the western coast, those few fairy practitioners capable of wielding stellar magic were systematically exterminated by other species, including the Aen Nílfe elves during the era of their Golden Empire, the first human empire—the Imperium—and pre-Imperial Nilfgaard. In the North, they were similarly persecuted by the Nordlings following their arrival.

As a result, they survived only in folklore, remembered as the legendary "*fairy godmothers*" said to possess the ability to perform creational magic, owing to the unique nature of stellar magic.

Range

At least along the western coast, the majority of the remaining fairies belong to the City Fairy subspecies, whose more human-like appearance has enabled them to survive in marginalized urban ghettos. There, they endure widespread

discrimination from other non-humans and are regarded as one of the most marginalized groups, alongside the vrans.

Outside these ghettos, they also face the predictable prejudice of humans. A small number of Forest Fairies nevertheless persist in regions such as Brokilon and within the non-human reservations of the Blue Mountains as mentioned earlier.

In Nilfgaard, their situation is comparatively better, as they are not confined to ghettos. However, conditions are only marginally improved over those in the North. Their profoundly alien biology, combined with their convergent resemblance to humans, has led many to perceive them as "*false humans*" and, consequently, as an existential threat. As a result, they are often relegated to the status of third-class citizens and frequently subjected to state-sanctioned abuse motivated by fear.

Beyond the western coast, little is known about the status of fairy populations. In Melukka, however, it is likely that their circumstances are as diverse as the peoples and territories of the region itself, reflecting its considerable cultural complexity.

Advantages

Although fairies generally pose little threat to witchers—and, as previously mentioned, are therefore rarely hunted by them—there have been documented cases in which such encounters have occurred, particularly with Forest Fairies. As such, it is worth taking their advantages into account should negotiation fail.

The principal advantages possessed by fairies are as follows:

- **Flight**: Fairies are capable of sustained high-speed flight, making them extremely difficult to pursue, even on horseback.
- **Reflexes**: Owing to their exceptionally high information-processing capacity, fairies possess reflexes comparable to those of witchers. In some cases—depending on the subspecies—they may even equal or surpass them. City Fairies, for example, generally possess reflexes that are merely comparable rather than superior. These reflexes gradually diminish with age, although only slightly.

A lesser-known advantage—largely because it is seldom practical to employ in

combat—is the substance commonly, though inaccurately, known as "*fairy dust*." While it is incapable of incapacitating a witcher in the same manner as an ordinary human due to the witchers' mutations, prolonged exposure can induce an intoxicating state comparable to the effects of cannabis in an unmutated individual. The effective dose varies according to the fairy's age, with older individuals producing a more potent effect. Even so, a witcher must inhale the substance continuously for some time before any noticeable effects occur; its action is by no means instantaneous.

As a result, should combat prove unavoidable, witchers are advised to end the encounter as quickly as possible.

Weaknesses

Although specific vulnerabilities vary according to subspecies and environmental adaptations, Hominiformis share a severe systemic intolerance to certain metals due to the unique chemistry of their copper-based blood (hemocyanin) and their hyperconnected nervous system.

- **Iron Poisoning:** Direct contact with, or prolonged proximity to, pure iron disrupts the electrical fields and impulse transmission of their ultra-fast nervous system. Iron acts as a neurological inhibitor, drastically slowing both their reflexes and cognitive processing speed. The resulting symptoms include severe loss of balance, disorientation, and motor lethargy comparable to a state of profound intoxication in humans.
- **Silver Toxicity:** Silver is highly toxic to their organism. When absorbed through the skin or introduced into the bloodstream, it triggers a catastrophic biological response comparable to mercury poisoning in humans. It causes cellular degeneration of the internal organs, uncontrollable tremors, multisystem failure, and irreversible damage to their chitinous plates and cartilaginous framework if exposure is not halted in time.

In addition to these forms of metal intoxication, fairies possess another general—though considerably less common—weakness: their back. Owing to the anatomy of their thoracic framework and the structures that support their wings, the dorsal region is exceptionally vulnerable. A fairy can therefore be killed relatively easily by combining mild iron intoxication with a fall onto their back from a considerable height, even one significantly lower than would normally prove

fatal to a human.

Indeed, it was through this method that the Nordlings, long before the creation of the witchers, drove fairies to the brink of extinction.

Slaying

Should a witcher be forced to engage a fairy in combat, the recommended methodology is relatively straightforward.

The first step is to apply Fey Oil to the weapon. A silver sword is recommended, given the metal's high toxicity to fairies. Alternatively, if the intention is to subdue rather than kill the fairy, an iron sword—not steel—should be used together with the aforementioned oil, as iron induces a state in fairies comparable to alcohol intoxication in humans as mentioned previously. To further improve the witcher's chances, it is recommended to consume Superior Blizzard, allowing the witcher to surpass the fairy's extraordinary reflexes. If deemed necessary, iron dust bombs may also be carried into the encounter.

The combat itself is conceptually simple, although considerably more difficult in practice. The preferred approach is to use Aard to knock the fairy out of the air, followed by Yrden to hinder its movements, before striking the back, the fairy's most vulnerable anatomical region. The effects of Superior Blizzard should then be used both to evade the fairy's attacks and to act before it can recover, as fairies regain their footing significantly faster than humans.

If Aard is unavailable, or if the witcher wishes to reserve it for particularly advantageous moments during the encounter, an iron dust bomb may instead be employed to induce iron intoxication. Once the fairy has been brought to the ground, the witcher can finish the fight.

Notable Individuals

For the full list of known fairies, see Category:Fairies

City Fairies

Mercenaries

- Brynn of Novigrad

Forest Fairies

Rulers

- Tîtmn

Image Credits

- *Brynn Edit* by Witcher190
- *Warrior Fairy 1* by TheRogueSPIDER

Trivia

- Fairies appear in several *The Witcher* media.
- Their first mention—and only official on-screen appearance—is in the Polish *The Witcher* comics, where they are referred to as Weepers.
- They were later mentioned, though not shown, in *Gwent: The Witcher Card Game*, in the lore of the Viper witcher Kolgrim, and in *Netflix's The Witcher* Season 2, where they are referred to simply as fairies.
    - Because *Netflix's The Witcher* most likely interpreted them as fairies in the more literal sense of the term, this article combines elements from both portrayals.
- To create a fairy character for The Witcher TTRPG, see the species' article on the The Witcher RPG Wiki: Fairy (TTRPG).
- In modern fantasy, fae are often portrayed either as insect-like beings or as creatures so overtly fantastical that they lose much of their internal biological logic within a worldbuilding setting, becoming more an expression of the author's fantasy than a coherent species (as is often the case in some romantasy works).
    - Since the spirit of The Witcher has always been to subvert traditional fantasy tropes, this interpretation instead adopts an intermediate approach, presenting fairies as a distinctly alien species while retaining a biologically coherent anatomy and physiology.
    - The species was also partially inspired by the fairies depicted in the Victorian-inspired fantasy setting of Carnival Row.

- The radical physical change during a fairy's puberty is a direct, deliberate reference to the transformation of a caterpillar into a butterfly.
- Tyrnanøk is a reference to Tirnanoc, the continent from which the fairies originate in the universe of Carnival Row.
- Tîtmn is a reference to Titania[W], the Queen of the Fairies in *A Midsummer Night's Dream*[W] by William Shakespeare[W].
- This article is an expansion of the canon article on Polish The Witcher Comics *Weepers*, expanding on them and integrating the classic concept of fairies and the version mentioned by *Netflix's 'The Witcher* as stated previously.

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breezewiki

BreezeWiki source code

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